

SHAKER AND SHAKERESS

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THE HEAVENS.

THAT the heavens are plural, is as generally an admitted fact as any that can be named. How many heavens there are, is an open question. But the number *seven* would probably gather to it the greatest number of believers, both within and outside of our Order. "Ye know not what spirit ye are of," said Jesus to his disciples, when they proposed to do as Elijah had done before them, bring from the spirit-world, through the agency of spirits in the second or Jewish heavens, primitive fire to consume the villagers who would not receive and entertain them over night.

How was this? What had these people done, or not done, deserving of death, even at the hands of angels, and by fire coming down from heaven? The disciples at the time were professing to be Christians, to be under the ministrations of spirits of the seventh sphere; and were being instructed in "the mysteries of the kingdom of heaven," which was the dawn of the seventh heaven upon this earth.

The angels of the second heaven were still in the life of generation and war. Their Zion on earth was the Jewish temple; and, under the influence of the religious revival inaugurated by John the Baptist, those angels helped Jesus, by inspiring and using him as a medium, to cleanse the temple of the thieves and robbers, together with the money and the animals, which had turned it into a house of merchandise, instead of "a house of prayer for all nations."*

That was war on the Jewish plane, and in the degree represented by Elijah. It was right on the part of those angels in the order and heaven they were in. But it was wrong on the part of Jesus, in the order and heaven under which he was called; and, in the cool of the day, when Jesus came out of his mediumship, and began to feel after the angels of his higher mission, he was humbled by their presence, and fell under judgment and condemnation, which the disciples observing, the prophetic saying came to their remembrance: "The zeal of thine house," in the lower order, "hath eaten" up his life in the Christ heaven; until, in his "humiliation" and repentance, "his judgment was taken away" by a renewed baptism from the seventh heaven, and a restoration to union with his proper ministering angels, which he received, not as a Jew, but as a Christian. Thus was Jesus instructed in the Christian sphere of warfare, which is not physical or carnal, but is "mighty through God to the pulling down of strongholds, casting down imaginations and every high thing

that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

It was not carnal, even as pure Jewish wars were not carnal, where no physical violence was done by those in the body, death being inflicted by disembodied warriors.

Reproduction of the highest order was the same in the children of promise or premeditation, where offspring was the sole object of sexual intercourse. It was, then, simply as a Jew that Jesus was a medium in the temple for the angels of the heaven who inspired Elijah. And as Jews, his Apostles, who had thus seen Jesus exercise war on the Jewish plane, essayed, in the case of the Samaritans, to follow his example, not yet having attained to the Christ sphere of war. Jesus' having received reproof and instruction himself, administered by the Christ angels, administered the same to his Apostles, saying, "The son of man is not come to destroy men's lives, but to save them."

That was not to them entire redemption from one sphere to the other; for they would alternate between the two. When the Christ cross was too heavy, they would drop it, and take up the Jewish cross, as the more natural and bearable of the two. Anon, they would repent, and rise again into their proper order, until they learned to know what spirit they were of, and from which of the heavens their ministering spirits had come to them from their old heavens, which were fast passing away from them, or from their new heavens, in which they were called to form a permanent inheritance.

It is the same to-day with the representatives of the various sects and opposers of sects in Babylon, who are called to be Believers in Christ's Second Appearing, and to receive ministrations from the same Christ-heavens from which Jesus and his Apostles received their ministrations; "God having concluded them all in unbelief, that he might have mercy upon all;" it being a law, that none in an inferior dispensation can sin beyond the power of redemption by that which succeeds and is superior to it; as it is also a law, that those who have attained to the highest degree of spirituality in an inferior dispensation, when conjoined to a sensual, animal life, are more difficult of resurrection than those who live an equally sensual life, but whose spiritual powers have not been quickened to the same degree. In the superior dispensation, the constant tendency of old habits and modes of thought is to attract and bring back their former ministering and guardian spirits; and the last end of such persons is worse than the first, because it is more difficult to convict them of the fact, and convert them the second time; even as it would be more difficult to

cause fire to pass over the burnt forest of the West than it was previous to the conflagration. This is one of the stratagems of the enemy, of which the Apostles declared themselves to be not ignorant.

"There is a way which seemeth right to a man, the end whereof is death." Nothing so confirms a person in the correctness of his ideas, or positions, as the impress of the spirit who is in the same mental and spiritual condition. It becomes "confirmation strong as proofs from Holy Writ." "Beloved, believe not every spirit, but try the spirits," and seek to know to what order they belong, and from what heaven or hell, or intermediate sphere they have proceeded — whether from the old heavens, from which you used to be inspired when living in the world, or from the new heavens whence alone inspirations may come that will create you anew — make you a new creature. As of old, the spirits that acknowledged that Christ had come to men and women in the flesh, in the persons of Jesus and Peter and his successors, until the Church fled into the wilderness; so also, in our day, those spirits who acknowledge that Christ has come in *Ann Lee* with equal power, and to her successors with as great authority as they appeared in those whom Jesus sent, are true Christ Spirits.

COMMUNITY.

A *Shaker* Society is not one great Community of temporal interests, as is so generally supposed by outsiders.

In each Society there are several Communities, or Families. The members of every Family have "all things common" secured by Covenant. Agreeable to its provisions, executive officers are appointed from Elders and Trustees down to the minor officers — care-takers and burden-bearers, "helps in Government." In it, there are no invidious distinctions of rich and poor, male or female; all fare alike in food and clothing, and all are equally eligible to office, the government being *dual*.

Families in a Society may differ in their temporal conditions, from fortuitous circumstances, such as location, the business they chose to adopt, the ability to conduct affairs, the number of members, and from many other causes of a temporal and spiritual nature — the same contingencies as those to which Societies are subject.

Hence Families, or Communities, and even Societies, which are aggregations of Communities, may be, comparatively, rich or poor. But, in a poor Family, the poverty is entirely nominal, inasmuch as, so long as the organi-

* It was at the instigation of the same Jewish spirits, that Jesus attended a wedding, and that he commanded his Apostles to sell their clothes, to buy swords with the proceeds.

zation lasts, the physical wants of such are quite as amply provided for as are those of a rich Family or Society.

Indeed, as a general rule, the poor among Shakers are those who live the fullest, and that is one means of their poverty. And the worst that can happen is, that the waning Family becomes broken up, and its members absorbed in other Families of the Society. Then they are as rich as any other of the members.

"And the children of Israel gathered some more, some less of the manna; and, when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack. They gathered every man according to his eating." (Ex. 17: 18.)

Consequently, it is not the county-house door that stands open before the poor Shaker, but the door of and into some other of the several Communities, where they are made heartily welcome as to their own. It is thus that the abstract idea of equality is realized throughout the Order, consisting of some sixty Communities, and that the fear and dread of poverty, of sickness, and of old age, so potent in the world, is entirely removed from every true and faithful member of the Organization.

ZION'S YOUTH.

"Young men (and women) be strong; for ye are able to overcome the wicked one."

FROM observation and experience we are inevitably led to conclude, that this is a world of rudiments. All things, including religion, seem to be in an incipient stage of development. When we first become conscious of existence, as moral and spiritual beings upon this earth, what very rude and crude patterns of men and women we find ourselves to be. With this painful discovery comes an inward longing for something better and more happy; and we look about us for some path by which we may reach that better and happier estate. This uneasiness and discontent are the good soil wherein the seeds of a holy inspiration from on high may be sown; and, if carefully watered by the tears of a salutary repentance, and cultivated by a sincere discipline of the mind in practical holiness—personal righteousness—will yield harvest after harvest of permanent peace—continual atonement—with God forever.

It is of the utmost importance that an individual commencing such an existence, which must be eternal, should know, and solemnly ponder these things as early as possible. For, without this knowledge, one may go on for many years in a path directly away from permanent happiness and peace; every step of which must finally be retraced with godly sorrow, as so much time and labor lost, before the spiritual journey, which should have been undertaken long ago, can even be commenced.

This is not the worst. Habits of thought and action, which have been contracted in the wrong direction, and greatly to the disadvantage of persons so unfortunate as above stated, often cling to them for long years after they have found, and sincerely entered upon, the bright path of regeneration. How happy and fortunate, then, are those who can say, in the words of the sacred hymn:

"The holy Redeemer arrested my soul,
When ruinward I should have gone, [roll'd]
And calm'd the high waves of temptation that
And beckon'd me lovingly on."

Now, if the giddiness of youth, and "the pleasures of sin for a season," are allowed to take precedence of the higher interests of man in the commencement of his career, then, when years shall have been wasted and gone, to return no more forever, he will look back upon them with bitter grief, and will remem-

ber a fearful catalogue of sinful derelictions, words and acts, blasted hopes, and a wounded conscience, which will be as so many broken reeds upon which he cannot lean, and will find himself "pierced through with many sorrows" and agonies which will not be hushed.

O what an asylum from evils is a sweet, pure home among Believers, if it is wisely appreciated. I know this by experience, having been in the enjoyment thereof for over half a century, and ever since I was five years old. I began quite early to think of these things. There was something floated across the disk of my mind—a kind of awful, ominous shadow. My conscience seemed to anticipate the terrible wreck of all my peace, should I yield myself to sensual delights. An undefinable terror seemed to seize me, whenever any image of impurity opened the door of my mind, and looked in upon me. For a long time, I was daily in tears, agitations, and prayers, lest I should one day fall by the hand of one of these Sauls of sensuality. But, after a time, I was enabled to fully triumph over them. I rejected the temptation, and, from that day to this, I have never yielded.

The great and all-important inference to be drawn from this, which I desire should be received by every youth in Zion is, that, if he or she would take the shortest and least sorrowful road to invulnerable and solid peace, let him or her, after commencing the conflict, resolve firmly to never yield to the enemy one single time.

In rolling a heavy stone up a steep hill, if we let it get out of our hands and roll to the bottom, or only part of the way, we not only lose all, or at least, a great portion of what we had gained, but must be at the expense of immense fatigue to regain what we have lost; and the consequences of this vacillating manner of operation are, a vast accumulation of sorrow, weakened resolutions, and waste of time. Not that we would have any become discouraged at any amount of halting, or even yielding, for a time, to adverse influences. For, as Father James once said, "Howsoever low we may fall, it is never too late to cry to God." Blessed sentiment of everlasting charity! Worthy indeed of the Son of a God whose prime elements are sovereign Love and supreme Wisdom! We only sincerely wish to encourage all our youths to take the easiest, shortest, and most successful path to a state of perennial spiritual serenity and peace—eternal life.

And let us all remember, that we have no continuing city, therefore let us seek, among the bright fields of Progress, a better and more enduring habitation; one where joy and happiness, and the peace that passeth our present understanding, may not be shaken to pieces by every misfortune, or adversity of life, as is the fate of all earthly pleasures. Let us not forget that beautiful Bible precept:

"Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." And that sweet inspiration, breathed by the rapt Seer of Babylon: "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Otter Hampton, Union Village, O.

ORTHODOXY—vs. SCIENCE.

"I AM now advised that a new astrologer is risen, who presumeth to prove that the earth moveth and goeth about, not the firmament; the sun and moon, not the stars—like as when one sitteth on a coach, or in a ship that is moved, thinketh he sitteth still and resteth, but the earth and trees do move and run themselves. Thus it goeth; we give ourselves up to our own foolish fancies and conceits. This fool (Copernicus) will turn the whole art of astronomy upside down; but the Scripture sheweth and teacheth another lesson when Joshua commandeth the sun to stand still, and not the earth."—Martin Luther quoted in "Exeter Hall."

OHIO has a new jury law, omitting the word "white."

BI-SEXUALITY OF GOD.

It is a very strange thing to the outside world, that the Shakers, who have never made much pretension to a knowledge of Hebrew and Greek, should have lit upon the idea of the bi-sexuality of God, manifesting Himself in the flesh, first in the male, and then in the female—Jesus and Ann. The Hebrew word "El" is the radical meaning of God the Creator. The word "Ann" signifies a Mother. If, then, the word "Elohim," God, is a compound of these, it expresses the idea of Bi-Sexuality—Father and Mother God.

The Greek word "Theos," God, according to Bretschneider's Lexicon, is both masculine and feminine, and conveys the idea of the Hindoo theology, the oldest on earth, that the sexes unite in the great First Cause.

It may seem to strengthen this conception of the Divine Bi-Sexuality, when we contemplate the fact, that the Shakers never got it from books. It seems to have been breathed upon them by the Spirit of God, through Angels and glorified spirits, according to the Greek word "theopneustos," which expresses this very thing.

You are aware that Mr. Darwin maintains that the human race was once androgynous; that is to say, the two sexes were united in the same person. Physiologists find proof of this in the rudimental organs; those organs which, in both sexes, are of no use to them now, but which were in use in those far back times, when the race was in its primitive condition of development. However this may be, it cannot be doubted, that the finest human characters among men, are those which blend the strength of the male with the purity and gentleness of the female. And the finest female characters are those which blend the conscious self-reliance and self-respect of the man, with the instinctive gentleness and delicacy of the woman. A man all male does not command our sympathy and confidence. A woman all female has always been the symbol of weakness, and an object of commiseration. Yet it does not take away from the manliness of a man, that there is a broad stripe of the woman woven into his character. Nor does it rob a woman of her chief glory, because she has the firmness, the perseverance, and self-reliance, of her brother, joined with the loveliness that is essentially feminine.

A. B. Bradford.

VITALITY.

I HAVE turned my attention to the consideration of the circumstances under which seeds will retain their vitality; and to ascertain the length of time in which they will remain dormant without losing their power of growth. I have read some very interesting cases of seeds which have been brought to the surface of the earth from 300 feet below, and yet germinated, and which, it seems, were buried some thousands of years. I quote from Professor Gray:

"It is well known, that seeds which have been kept for sixty years have germinated; and, it seems, that grains of wheat, taken from the ancient mummies, under circumstances which leave little doubt of their high antiquity, have been caused to germinate; but in these cases, there are several sources of possible deception."

"Dr. Lindley records the remarkable cases of some raspberries raised, in the garden of the Horticultural Society, from seeds taken from the stomach of a man, whose skeleton was found thirty feet below the surface of

the earth, at the bottom of a barrow, which was opened near Dorchester. He had been buried with some coins of the Emperor Hadrian; it is therefore probable that the seed was sixteen or seventeen hundred years old. Most seeds, when buried deep in the soil, where they are subject to a uniform and moderate temperature, and removed from the influence of the air and light, are in a favorable state for the preservation of vitality, and will germinate when brought to the surface, after a long interval.

If it should hereafter be demonstrated, that the vegetable and animal kingdoms were only organized to propagate a specified number of generations; still, we need have no immediate fear of our cultivated plants failing for a long time, if due care be taken to hold a sufficient quantity of seeds in reserve for future use. It is, therefore, particularly recommended that a proper understanding of this subject be cultivated by Believers.

So much for the *propagation of plants*. I will now introduce another subject.

The generations of mankind pass through the same regular course of changes as do *individuals*; and, therefore, as an individual is "once a man, and twice a child," the same condition of dotage is destined to befall mankind as a generation. For, in his generations, *man* has passed through the stages of childhood, youth, manhood, etc., and it would now seem that he is nearing the stage of *old age*.

In early days and times, he had not the capacity of *comprehension* that he now has. So that, if an angel who was master of the *arts and sciences*, as now understood by the *literati*, had, at that period, come down to earth to teach them, he (the angel) would have found the capacities of the human race too weak and feeble for the study. But *now* look at the capacity of man; see what great discoveries he has made, and what understanding he has acquired! Think of the telegraph, the railroad, and the numerous other inventions extant; and thereby obtain an idea of his development. But *old age* must put a stop to his inventions; and he, as a race, must depend on the acquisitions and knowledge that have been gained during his manhood state.

I will now bring this article to a close; but will, perhaps, resume it in a short time.

J. B. Poole, Hancock, Mass.

WORK.

THE parable concerning the servants to whom certain talents were delivered, is very instructive. When they had received each their talents, their lord said, "Occupy (or improve) till I come." He did not say, "occupy till you get tired, and then lay by;" but, "occupy till I come" and call on you.

This teaches us, that we are not to lay down or give up any talent, or gift given us to improve; but that we must hold on and faithfully and patiently work, till the authority which bestowed the gift shall release us. Self must not dictate in this. To him who had received five, and gained other five talents, that is, doubled his capacity and gift for usefulness, it was said: "Well done, good and faithful servant, thou hast been faithful over a few things;" thou hast established thy character for faithfulness and integrity, and at the same time hast so improved thy gifts and capacity for further usefulness, that thou canst now take and bear a much heavier burden. I therefore now appoint thee to take the burden, care, and government of "ten cities." Thus we see that the good lord of this good and faithful servant did not now release him, saying, You have done very well; go now and lo! and take your ease! Instead of this, you see, he appointed him a tenfold burden, and a more arduous duty; and this, for the very good reason, that his increased experience and skill well qualified him for the performance of this extra service. The same is true of the other servants who had faithfully improved their gifts, however small. Each received additional burdens, in proportion to what had been given and improved. What is remarkable, and most worthy of imitation in all those who are called good and faithful servants, we

do not hear of their ever complaining or expressing any disappointment. Each took his increased burden and went on cheerfully doing the will of his lord. They did not say, "Why, I think I have served long enough; and I certainly expected that you, my lord, would release me now, and let me take my ease." No such talk as that proceeded from the mouths of those devoted servants, who had no motive nor any higher source of joy than to be employed in promoting the work and kingdom of their lord. It was their meat and drink to do his will. And they did not wish to be released from sitting at their lord's table, nor did they desire to cease from doing his work. This looking for releasement and ease would have approached too near to the character of that *lazy servant* who buried his talent. All the difference there seems to be in the two characters, is merely of *time*. The slothful servant buried his talent and commenced his life of idleness and ease *immediately*, while the other went to work only for a time, and then quitted labor and his lord's interest, and commenced the same life of ease and indolence that the other did in the start. Neither of them devoted himself to his lord and his work, soul and body, for time and eternity, like the good and faithful servants.

In the Church of Jesus Christ, there is, substantially, but the two characters: The good and faithful servant, who, without reserve, devotes himself wholly and forever to his Lord's service, and goes on improving his talents for usefulness, and increasing his burden and service as his talents increase; and the slothful servant, who either refuses to work, or, if he begins, reserves the right to quit when he pleases; and, consequently, soon demands to be released, and joins the other in a life of ease and idleness. Or, if he works at all, must do his own will, and pick and choose for himself what he will *condescend* to do! He who takes this latter course is not serving his Lord and doing his will, but serving himself and doing his own will.

There may be some who will readily agree with all that has been said, and with great liberality give it all away to the *official* members of the body—the Ministry, Elders, Trustees and Deacons. They must all stand up to the work, and never flinch, or lay down their gifts! But the ox driver, the horse teamster, the cow tender, the carpenter, shoemaker, farmer, or gardener, or broom-maker, they may all, or any of them, throw up their work just when they please, and say: If the Elders and Deacons don't release me, I'll do something else! Who made this line of distinction between those called *officials* and others, that the first should be bound always to do their Lord's will, and the latter to do as they please? Is the Gospel requirement partial? We do not believe that. Every one of us, from the least to the greatest, is equally bound to improve the gifts committed to us, whether few or many, great or small. If you faithfully improve, and steadfastly continue to go on, you will gain and deserve the character of "good and faithful servants." If you refuse to do this, and set up your own wills and lay out for yourselves, you will inevitably be classed with the slothful servant, and share the awful fate apportioned to him.

R. W. Pelham, Union Village, Ohio.

CHURCH PROPERTY AND TAXATION.

WHEN a principle is set in motion, we may not find it stopping when we order a halt, says one of our exchanges. It goes on, embodying itself in new forms, and suggesting fresh applications. We have protested against the union of Church and State. We have insisted that the State should not support sectarian schools. Now the question comes up, Should the State show special favors to religious corporations? And a negative answer seems to imply that Church property, in the form of meeting-houses, parsonages, etc., ought to be taxed like any other real estate, since declining to lay a tax of \$100 on a meeting-house is substantially the same thing as giving the society that holds it the sum of \$100 a year to aid it in its general and special religious work. — *Ex.*

OBSCENE LITERATURE.

Is it not a novel idea to commence the suppression of obscene literature, by incarcerating in the Tombs those persons who, of all others, except the *Shakers*, are the most fearless and unselfish expositors and denouncers of the "social evils," from which the obscene literature proceeds?

This is akin to the St. Louis legislation where men enact the most abominable obscenity, enforced by the most outrageous violation of individual rights, that it is in the power of men to inflict upon women, who, in all respects, except *physical might*, are their equals. In both cases the "social evil" is increased, and its abettors, who occupy high places, shield themselves by persecuting their prosecutors.

THE MORMONS

Are one step in advance of popular Christianity, in solving the sexual problem. They have gone back to Judaism, out of which Christianity arose. Marriage, combined with the "social evil" practices of the popular Christians, is further from Christianity — Shakerism — than is the polygamy of the Mormons, combined with the absence of the "social evil" habits of Washington, New York, or Boston. Prostitution of adults, and masturbation of juveniles, being unknown in Utah, except so far as they are introduced by the influx of monogamic Christians.

Wherein is the *moral superiority* of the St. Louis Christians, who legalize *prostitution* and raise revenue from it, over the Mormons, who legalize *polygamy* and suppress all other forms of the "social evil?"

The servant of God should be of "quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Is. xi. 3 & 4.

EFFECTS OF BAD HABITS.

WE have the fullest assurances from our spirit friends that the effects of bad habits in life, and of some diseases, linger on the spirit after the body dies in which they were engendered. The burning hankering after liquor, that is the effect of drunkenness, we are assured, does not stop suddenly at death, but, for a time, torments the spirit as it did while in the body; and we are also assured that it is the same with a love of tobacco, and that it is as easy to break off and conquer these habits here as in the spirit-world. Whenever any effect is wrought into the mind, as a consequence of indulgence in any injurious, pernicious, or wicked habit in life, that effect has to be outgrown, even after the cause that first produced it has ceased, as in the case of drinking or chewing tobacco. Profane swearing, also, which unfits a person for refined society, does not always stop at death, and the spirit is thereby left out of that refined society which rises and lives above its use. If all people could fully realize the necessity of fitting here for the society they would choose in the next life, we feel sure more would reform and refine themselves, and more would cure themselves of the injurious effects on the mind, arising from the teachings of a false theology, that has taught us that it is not that which enters in at the mouth that defileth the man, and that death would wholly and totally change us from our earthly wants and habits, etc.

FARMECOPŒIA.

LATEST in the series of the *Detroit Tribune's* very characteristic "Farm Ballads" is this autograph of the medical country practitioner upon the assumed professional wisdom of some folks:

THE DOCTOR LOQUITUR.

I.

Good folks ever will have their way —
Good folks ever for it must pay.
But we, who are here and everywhere,
The burden of their faults must bear.
We must shoulder others' shame —
Fight their follies, and take their blame;
Purge the body, and humor the mind;
Doctor the eyes when the soul is blind;
Build the column of health erect
On the quicksands of neglect;
Always shouldering others' shame —
Bearing their faults, and taking the blame!

II.

Deacon Rogers, he came to me;
"Wife is a-goin to die," said he;
"Doctors great and doctors small,
Havn't improved her any at all.
"Physic and blisters, powders and pills,
And nothing sure but the doctors' bills!
"Twenty old women, with remedies new,
Bother my wife the whole day through;
"Sweet as honey, or bitter as gall —
Poor old woman, she takes 'em all;
"Sour or sweet, whatever they choose,
Poor old woman, she daren't refuse.
"So she pleases whoe'er may call,
An' death is suited the best of all.
"Physic and blister, powder an' pill —
Bound to conquer, an' sure to kill!"

III.

Mrs. Rogers lay in her bed,
Bandaged and blister'd from foot to head.
Blister'd and bandaged from head to toe,
Mrs. Rogers was very low.
Bottle and saucer, spoon and cup,
On the table stood bravely up;
Physic of high and low degree;
Calomel, catnip, boneset tea;
Everything a body could bear,
Excepting light, and water, and air.

IV.

I open'd the blinds; the day was bright,
And God gave Mrs. Rogers some light.
I opened the window; the day was fair,
And God gave Mrs. Rogers some air.
Bottles and blisters, powders and pills,
Catnip, boneset, syrups, and squills;
Drugs and medicines, high and low,
I threw them as far as I could throw.
"What are you doing?" my patient cried;
"Frightening Death," I coolly replied.
"You are crazy," a visitor said;
I flung a bottle at her head.

V.

Deacon Rogers, he came to me;
"Wife is a-comin' around," said he.
"I re'lly think she will worry through;
She scolds me just as she used to do.
"All the people have poohed an' slurr'd —
All the neighbors have had their word;
"Twas better to perish some of them say,
Than to be cured in such an irregular way."

VI.

"Your wife," said I, "had God's good care,
And his remedies — light, and water, and air.
"All of the doctors, beyond a doubt,
Could not have cured Mrs. Rogers without."

VII.

The deacon smiled and bowed his head;
"Then your bill is nothing," he said.
"God's be the glory, as you say!
God bless you, Doctor! good day! good day!"

VIII.

If ever I doctor that woman again,
I'll give her medicines made by men.

W. M. Carleton.

WOMAN SUFFRAGE A SUCCESS.

WYOMING Territory was almost the pioneer in making the experiment of woman suffrage, and now comes testimony of the most important character, as to how the thing works in that Rocky mountain region, from an Associate Justice of the United States Supreme Court of that Territory, Hon. J. W. Kingman. He records his observation (says the *Boston Journal*), for the benefit, it is true, of the Pennsylvania Woman Suffrage Association, but his judicial character ought to save him from the suspicion of coloring his account out of compliment to his correspondents. "It has been three years (he says) since the political rights of the women of Wyoming have been made equal with those of the men; and, although some do not yet approve of it as a principle, none will deny that it has exerted a purifying and beneficial effect in practice. For instance, everybody in the Territory used to carry arms, and altercations were frequent, while juries of men never convicted either party for shooting at each other, even in a crowded room, if no one was killed; or for killing any one, if the victim was armed. But (says Judge Kingman) with two or three women on the jury, they have never failed to follow the instructions of the Court. So, too, with regard to the enforcement of the laws against drunkenness, gambling, houses of ill-fame, and the like, neither grand nor petit juries could be relied on, 'but a few women on either panel changed the face of things at once.'

The Judge affirms that not a single verdict, civil or criminal, has been set aside, where women have composed a part of the jury; and that they make more attentive and impartial jurors than men, on the average. Another thing, which may be of less importance, but is still worthy of being taken into account, is the influence women have had on deportment in the court room. "The spectators come there better dressed, chew less tobacco, and spit less, sit more quietly in their seats, walk more carefully over the floor, talk and whisper less; and in all respects the court room assumes a more dignified and business-like air." The same improvement is witnessed at the polls, the women voters being uniformly treated with respect, and the old scenes of noise and disorder having disappeared. Many women refuse to vote as their husbands do, but, says the innocent Judge: "I have not heard of any domestic discord or trouble growing out of such a course." — *Ex.*

HOW TO BREAK OFF BAD HABITS.

UNDERSTAND the reasons why the habit is injurious. Study the subject till there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from the temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it is you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which has been gathering strength in you for years. — *Ex.*

DR. CHALMERS beautifully said: "The little that I have seen in the world, and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through — the brief pulsation of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voice within; health gone; happiness gone — I would fain leave the erring soul of my fellow man with him from whose hands it came." — *Ex.*

WHY DO WE TAKE MEDICINE?

BECAUSE the doctors prescribe it. But why do they prescribe it? It is none of our business to ask. And yet it is very refreshing to hear the doctors themselves asking each other, as Dr. Robert Bartholomew does in his recent introductory address before the Medical College of Ohio: "Cui bono? What is it all worth? What is the value of the work in which we are engaged as students and practitioners? Is this business of ours a mere sham?"

It is really hopeful for us who are alive and well, but expect some time to be sick, to see a doctor come out of that owl-like inscrutability of wisdom which characterizes the average physician, and talk right out in meeting with common sense, frankness, and lucidity of statement. After showing how "fallacious medical 'experience' is, when nothing more than 'the expression of preconceived opinions, or the prejudices engendered of fixed professional usages and current belief,' Dr. B. declares that 'ignorance renders the most persevering observation nugatory. If a man does not know what it is he sees, of little value to him is experience. The sympathetic power of Sir Kenelin Digby, the elixir of Paracelsus, the thirtieth potency of Hahnemann, have been supported by the experience of vast numbers. The former unanimity in favor of the efficiency of blood-letting in fever, of calomel in certain inflammations, is only equalled by the present disbelief in the reality of those experiences.'

"How then," Dr. Bartholomew inquires, "shall we ascertain the worth of our remedies?" His answer is, that the doctors must apply the scientific tests, which in other departments of knowledge, yield exact results. He ingeniously confesses that "if our so-called therapeutical facts do not respond to scientific questions; if we have no other arguments in support of them than faith, and an experience, as vague as it is uncertain and delusive, then may our souls be possessed with the fear that drug-giving is a hollow mockery." That is just the uncomfortable fear which does sometimes possess the souls of us laymen who have to send for the doctor. — *Ex.*

CHURCH AND STATE.

I VERY largely attribute the decline of religious interest in some directions to the interest which has been taken in the questions which naturally arise out of the adulterous connection at present existing between religion and the state in this land. We should never be satisfied until we stand upon an equal footing, all of us in matters of religion. An Established Church is an established tyranny. We wear upon our wrists each one of us, as disinters, fetters that gall us worse than if they were made of steel. We have to support a church whose business it is to oppose the truth we try to preach; we have to maintain an institution which tries to pull down that which we would be willing to die to maintain. Popery is this day paid for in this land; that which our fathers died and rotted in prison to put down, we have to contribute to support, and we cannot help feeling indignant — we should be less than men, certainly less than the sons of the Puritans who made the Cavaliers feel the strength of their right arms, if we do not feel in our souls that we cannot long submit to the tyranny which galls us every day. Down with it! Down with it! We will be free, as God lives. This question must be answered and settled once for all, and the sooner it is done with, the better; and we mean that it shall be done with, by God's help, ere long. — *Mr. Spurgeon on the Disestablishment of the English Church.*

WHAT WE WANT. — We want an atmosphere of pure, solid truth. We want preachers who will tell what they think without reserve. We want physicians who will disclose the laws of health in the simplest words. We want lawyers, who will execute law with a leaning all the time to justice and morality. We want politicians who love our republican institutions, and sincerely desire to preserve and improve them; who will not falsify, or allow others to do so in their behalf, without instant correction. If we can have these things, our liberties are assured forever. If we cannot, they are endangered every day. — *Ex.*

OBITUARY.

ELIZA HEAD, aged 29 years; Union Village, O.
CHARITY PALMER, aged 84 years and 5 months;
New Gloucester, Me.
ERRATUM. — DAVID PENDLETON was 87, not 87.
JOHN DEAN, aged 76 years; May 28th; Mt. Lebanon.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

CONSCIENCE.

Is there any thing that an intelligent human being should desire more than a healthy conscience? The Creator of the Universe, of mind and matter, the great Designer of all things in the visible and invisible worlds, subjected all things to law and order, and placed conscience in the human soul as a guide and dictator of the actions of life. However lengthy the period of time may have been in bringing the component parts together, so as to form a perfect whole in the macrocosm or microcosm, it is evident that a superior Power and Intelligence comprehended the end from the beginning, and had one object and purpose in view.

Some of the ancient Seers, when under the beautiful inspiration of the Spirit, said, "Just weights and measures are the Lord's. He measured the waters, weighed the mountains in scales, balanced the hills, and meted out the heavens;" from which, we may understand that there was an original design to bring all parts together into a compact body, that they might be fitly joined together, every joint supplying its proper place; thus forming one glorious temple in which God should dwell as the central Light—the Soul and *Animus* of all things.

We read of defiled, and evil, and weak consciences; and also of *pure* and good consciences. If the conscience be pure and good, then reason will take its proper place, and act in consonance: Reason will suggest and conscience decide. If conscience be right, the reasoning powers in man and in woman will be turned Godward. In this they have the pre-eminence over the lower orders of the animal creation, which are ruled by instinct. Conscience and reason are God's crown and seal to humanity, and the express manifestation of his love. How can we ever be guilty of abusing such noble gifts, and of turning such blessings into curses? That there has been a great departure from the original design; that conscience has been violated, reason dethroned, and statutes broken, none will undertake to deny. Yet there is hope for humanity! The spirit of prophecy is again poured out upon the present generation to an extent never before known. The condensed history of the ancient Prophets that has been handed down to us, extended through long periods of time. It would appear that there were seasons when the prophetic spirit was rife among the ancients, and that it was not exclusively confined to those who were the most holy in life and character. Instance: At the same time that the seventy elders, whom Moses gathered about the tabernacle, prophesied, Saul's messengers caught the spirit and prophesied also; and even Saul, himself, was found among the prophets.

At a later period of time the prophetic spirit was confined to a few mediums. When the persecuting power, justly called "the reign of the beast," bore rule, then sorrowing witnesses prophesied in sackcloth and mourning. But the ages have rolled on, and the spiritual forces have been at work preparing the way for the present time, in which the spiritual

progressive elements, could give birth to a New Era; and it is a most marked epoch in the world's history. And, as the rain-clouds when formed in the natural heavens, descend upon the just and the unjust; so it is in the spiritual elements; the gifts of God are given without repentance, to lead souls thereunto that all may be left without excuse. Some receive the gifts of the Spirit and consume them upon the animal, sensual appetites, and thereby "turn the grace of God into lasciviousness;" and light in them becomes darkness, which is dense. Such gather around them false, deceiving spirits, who prophesy falsely, and fill the minds of many with doubt and confusion.

Water, to be sweet to the taste, must be conveyed to us in clean vessels. However pure it may be when it issues from the fountain, unless the channel through which it flows to us is pure, it is neither healthful nor pleasant. So it is with the gifts of the Spirit. If mediums of communication from the inhabitants of the Spirit-spheres to mortals are truthful, just, and pure in their lives, then messages borne by them will be reliable, and will give life and health to the receiver, and will be like pure water through a clean vessel to the parched lips of the thirsty soul. Messengers sent from the higher spheres will always shed a Divine influence that will elevate and guide the feet of the Heaven-bound traveler into the highway cast up for the ransomed of the Lord to walk in, and will aid them in keeping a good "conscience, void of offense toward God and all men."

UNDEFILED RELIGION.

To live righteously, love mercy, to exercise charity one toward another, to withdraw our affections from all inferior objects, and to love the Lord our God—"our Heavenly Father and Mother"—with all our mind, might, and strength, and our neighbor as ourselves, is *practical Religion*. And when under the influence of this pure spirit, we shall, under all circumstances, do by others as we would have them do by us.

Those who form the true Christian character, must rise above the work of reproduction, and become "holy in both body and mind," keeping their physical bodies *pure*—"fit temples for the Holy Spirit to dwell in; and they will meditate on those things which elevate the mind above sensuality. Those who thus turn their thoughts and feelings from earthly to heavenly things, will go out, in spirit, seeking draughts of inspiration from the Fountain of goodness, to water and keep alive the germ of immortality which is placed in every human soul. The living spirit in man and in woman yearns for immortal food to sustain it; it "cannot live by bread alone," nor be content to feed on material things; but it must have the "living bread which cometh down from heaven" to subsist upon; and it needs the breath of Divine inspiration to fan the celestial fires of truth, that they may ever keep burning in the soul.

There are different degrees of goodness and truth on the *natural* plane of life; and they who live the nearest to the Moral Law, which was given to regulate man and woman in the work of reproduction, approach the nearest to

the spiritual and Divine Order. But those who possess "*pure and undefiled religion*" will keep themselves unspotted from the world. The *world* here alluded to, is the "lusts of the flesh and of the mind," and are the foundational principles of the worldly life which all human beings inherit from their earthly progenitors; but they never came from our Heavenly *Father and Mother*.

There is a plain line of demarcation drawn by the Apostle Paul, in his epistle to the Galatians, between the *worldly* and the *Christian* life. The manifest works of the flesh are "adultery, fornication, idolatry, hatred, envyings, murders," etc., etc., with a long train of evils too numerous to mention in our space. While the fruits of the Spirit produced by those who live clean, chaste lives, are "love, joy, peace, long-suffering," etc., with other accompanying virtues. They who "live in the flesh cannot please God," because they are under the influence of "the carnal mind, which is enmity against God."

Jesus said to his disciples, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world. How did he overcome the world? Was it not by a total abnegation of the generative, lustful nature within? When tempted by the adversary, he bowed not at the shrine of sensual indulgence; but persistently said to his enemy, "Get thee hence, Satan."

His religion was "*pure and undefiled*;" and all his true followers have done, and are doing as he did; i. e., "crucifying the flesh with all its affections and lusts"—keeping their bodies and souls pure; and are making room in their hearts for the Holy Spirit, the Heavenly Dove to dwell in.

So let none become weary in well-doing, nor grow faint or feeble while running the Gospel race; for if in "patience we possess our souls," all will be well. "Whatsoever we sow we shall 'certainly reap.' If we are careful to 'sow to the Spirit,' and reject all that is false and vain, and hold fast "*pure and undefiled religion*," we shall "reap life everlasting."

Eldress Polly Reed, Mt. Lebanon.

WOMAN.

PEOPLE have glanced carelessly at the question of woman suffrage, and turned away with the idea that it would give undue influence to women of impure lives; but the reverse is the case. Women of impure lives govern us now, through their impure influence of legislatures, judiciaries, and juries, exclusively masculine; and nothing but women in authority can remand them to their proper sphere, if they have any. The influence they could exert through the ballot by force of numbers would be unappreciable, being more than neutralized by the votes of decent women, who would make a point of consigning to political graves all politicians known to be influenced by them, and only juries composed wholly or in part of women ever will do them justice. Were the political influence now wielded by courtesans of this country divided into as many equal parts as there are women in the United States, it would give every one a vote, and place the regulation of the dram-shop and social evil questions under the control of the decent portion of the community. It is only when men consult with women whom they respect, that we can hope they will be influenced by those they do not.

Miss Swissheim in the Independent.

READING.

KNOWLEDGE is essential to the growth and development of the human intellect, its proper aliment and nutrition; yet it is as possible to gorge the mind as the stomach; the result is as deleterious.

"Man cannot live by bread alone" (physically); nor can he live by books alone (mentally); variety of food is required, to stimulate the normal action of all his faculties. He who always feeds on the thoughts of others, is sadly neglecting the use of his own, thus stifling the sources of mental vigor and unfoldment. Book-learning is merely a matter of memory, only calling into requisition one of the many God-given powers possessed by all intelligent beings. Observation and reflection are stepping stones to independence and strength of character; it is the prerogative of every individual to use them, and thus preserve their own identity and originality.

Human nature is an ever open volume, for study, analysis, and discernment, requiring the exercise of the perceptive faculties.

First "know thyself," then is the grand mystery unsealed, and we can read, understand, and judge correctly of the motives and actions of others. Every day brings us rare and gifted opportunities for the acquisition of such knowledge as books can never give, and which those who seclude themselves in a library never acquire. Life is fraught with useful lessons that we need to learn preparatory to entering a future state of existence. If we have no definite object or aim in reading, what shall it profit? If merely for amusement, to pass away the time, or for sensual pleasure, then it would be infinitely better to put our hands to work, and engage our slumbering faculties in some noble and useful pursuit, or calling; thus fitting ourselves for a sphere of activity, in which we can be a blessing to others, and not continue as mere drones in the hive of creative existences.

We live in an age of reading; books are multiplied as the sands on the sea shore. All classes have access to the means of knowledge, that was only granted the privileged few, less than a century ago. Public libraries, free schools, and daily prints, proffer the boon of education to the lowest and most ignorant; but, with the good, there comes a greater evil. A light, trashy literature, in the form of cheap novels and low love stories, floats upon the surface of society, like scum on a stagnant pool, which is exceedingly pernicious, and as infectious as a deadly miasma; especially to the minds and morals of the young and inexperienced; increasing the "social evil" to a great extent, withdrawing their interest from high mental culture, ennobling discipline, and objects of intrinsic moral and spiritual worth. Very few young persons, in this day, will confine their attention to solid reading; it is irksome, dull, and uninteresting; they want something sensational, and exciting, the very tendency of which, is to arouse passions that ought to be subdued, to set on fire lusts of their lower nature, the products of which, are haunts of vice, misery, a prostitution of virtue, and an increase of crime, not only in low, but in high places.

Some time since I was particularly impressed with this fact. We were traveling by rail a short journey eastward. Two young women entered the car and were seated opposite, in front view; the youngest (of rather prepossessing appearance) drew from her valise a large pamphlet, and commenced reading with apparent absorption of mind. The book had the appearance of a novel; a glance revealed it. "Foul Play" was the startling title, clearly intimating its contents and character. I watched her as her interest deepened; and, on that would-be lovely face, traced the imagery of pictures base, that were stamping an indelible impress on her very soul.

I turned away with saddened thought and feeling, having read a lesson of life blighted while yet in blossom. A few moments after, a news-boy threw into my lap an illustrated paper; a cursory view disclosed the fact that it contained little else than nonsense; it was cast aside in disgust, with the sober conclu-

sion, that good thoughts were better company than unprofitable reading.

I love good books, they are companions in solitude, and shed a light in dark places; but, would forever forego the pleasure of reading, rather than cover the chamber walls of my soul with reflective pictures, that will pain the spirit in future, when life's drama shall be reviewed; or poison the fountains of existence with the foul infection of mental and moral disease.

O that youthful minds would consider well the injunction of the wise man: "Buy the truth (not fiction), and sell it not, also wisdom, instruction, and understanding;" and desire, above all things, knowledge that will result in future happiness, rather than momentary pleasure; discerning between right and wrong, good and evil, through the exercise of the superior endowments of reason and conscience.

Martha J. Anderson, Mt. Lebanon.

CHAFF.

BELOVED EDITRESS: I know it is true that, "without the chaff there can be no wheat;" and I have been ruminating in my mind, whether I was willing to be used as such. It is, you know, a fundamental principle in *Shakerism* to pay all just dues. I am indebted to many dear friends who have contributed so freely to the maintenance of our little Monthly which is sent out from the Gospel Ark over the dark and turbid waters, bearing the olive-branch of hope and peace to struggling sin-bound souls. I would gladly cancel this debt were I able, but the question is, What have I to give? Have I nothing but *chaff* to give in exchange for good wheat? I have concluded to give the best I have to-day, and will try to gain something better for to-morrow.

I feel a great interest in the prosperity of this truth-bearing messenger; and those who are willing to forsake the natural, and rise above the animal plane of life, into the superior heavenly state, will welcome it as a harbinger of blessing to their souls.

I remember that, when I was a child, I read and heard much about the *judgment day*, when a separation would be made between the righteous and the wicked; that the righteous, in that day, would be caught up to meet the Lord in the air, and that the wicked would be left to the flames which would continue to burn without consuming them. The thought to me was terrible! I knew that I was a sinner, and was *glued* as it were to the earth by unhallowed desires, and strong selfish affections; and I could not see how I could find power to break those ties, or get angel wings to rise above them. In this condition I remained many years.

But at length I was led, by the providence of God, to this people; this Zion of God upon earth. Here I found a home for both body and soul; and by confessing and forsaking sin, the judgment thereof was taken away; and, by receiving the truth in the love of it, I found that it contained enough of the Refiner's fire to consume the dross that remained; and the belief in, and dread of, a *literal* fire, was banished from my mind; and I also found that, by faith and good works, I might rise with the saints into the divine life; which, before, I had thought an impossibility.

And, should there be any in the dreary wilds of nature, who are encircled by the dark mists of error and false teaching, who are suffering as I have suffered, and who desire to escape therefrom, I would kindly invite them to our Zion home, where they will find the Comforter, the Spirit of Truth, to lead and guide them; and where they can commence the immortal life, and enjoy the liberty of the sons and daughters of God, and join in the song of redemption, sung by those who are washing their robes and making them white by living as Jesus lived, and bearing the same cross that he bore.

Sarah Hollister, Canaan, N. Y.

SALT "losing its savor," and being "trodden under foot of men," arose from the fact that the salt that was used by the ancients did lose its savor, and was then used for walks.

"SHAKER AND SHAKERESS."

Go forth, thou heavenly messenger, into all the earth, bearing glad tidings of truth and life to all people. Say to those who make idols of earthly riches, and who suffer worldly treasures to gain control over the mind, and blind the sight to things of supreme worth, thus paralyzing the forces of the whole being, "It is impossible to serve God and mammon."

Those who turn all their energies to accumulate wealth for selfish indulgence and aggrandizement, and who neglect to lay up treasures for the immortal part, which must exist in the life beyond this, will be dwarfed in spirit.

Some think that a religious life, by reason of the cross imposed, is *hard*, and that a worldly life is easy; but the yoke of Christ, to those who are reconciled to wear it, is far easier than the yoke of sin. Those who profess the Christian life and character, should give a practical illustration of their profession in all their acts and walks of life, and beware of the deceitfulness of sin, whether in riches, or in the lusts of the flesh or mind, which, if entered into, will choke the word of life in the soul. Jesus said to those who were bound by earthly riches, "Sell that thou hast, and give alms, and lay up treasures in heaven." Those who do this will find that they have made a sure and safe investment. But very few are willing to trust the Bank of Heaven! God has intrusted the perishable things of time to mankind to use and not abuse, and as a means to prove his integrity; not as a power to oppress and grind the poor, and to exalt and glorify self, by defrauding his neighbor.

The earth and all that is therein belong to God; the gold, and silver, and precious stones, all belong to Him; and the cattle upon a thousand hills are his own. Man holds them in trust; they are blessings lent, and he will be held to a strict accountability for the use of them.

Those who possess the means to relieve the destitute and suffering, and thus use them, will be a blessing to humanity, and will draw down blessings upon themselves, till "their souls are as a watered garden whose beauty fadeth not."

Christ's sermon on the Mount plainly shows the line of the blessing. Those who are "poor in spirit (humbly relying on God, seeking aid and strength from Him), theirs is the kingdom of heaven." "The mourner (the penitent soul who sorrows for sin) will be comforted." "The meek (those who are loving and forgiving) and the pure in heart" are all promised a special blessing. The more we perfect the Christian character, which can only be attained by earnest effort, the better able we shall be to intelligently understand the real worth of the above-named blessings.

Little by little we gain self-control; step by step we march onward to the heavenly goal, where the victor dwells. A full surrender of the soul to God is the Christian's duty; it does not profit to retain part for self. "They who sow sparingly shall also reap sparingly;" our reward will be according to our works. Self-denial and the cross is the pathway that leads to eternal life; because of this, few will seek it; for *self* will always strive for the mastery, and always stands in opposition to the searching power of *truth*, that will bring the affections and the very thoughts into obedience to the law of Christ, who said "Why call ye me Lord, Lord, and do not the things that I say?"

But, O how blessed, how noble and glorious, are those who come forth to the judgment-work in this life, showing their deeds and washing in Jordan's river till they become clean and pure, that the Divine image may be formed in them. Long live the "*Shaker and Shakeress*!" and may it afford a healing balm, and be a guiding star to suffering humanity.

Joanna Randall, Shirley, Mass.

If we would not blush when reading the record of our lives, let them be in harmony with divinity; have our deeds wrought in purity. Then they will be daguerreotypes in beautiful colors that, beneath the golden rays of the sun, will not fade, but blend with those of the spheres above, and upon our hearts will be reflected their glorious shades, causing us to glow with angelic beauty, and show forth the image of the heavenly. — Charlotte B.

LOVE.

WHEN Jesus was about to part with his disciples, he gave them a "new commandment," that they should *love one another as he had loved them*. He said, "By this shall all men know that ye are my disciples, if ye have love one to another."

The love which Jesus felt for his disciples was pure and unselfish; it was not emotional and circumstantial; but he loved from *principle*. At times, his language to them was gentle and persuasive. He also manifested his love toward them by stern rebukes, for lack of faith; and James and John for the spirit of retaliation they possessed, when they thought to call down fire from heaven "to consume" the Samaritans who would not receive him. To Peter, when he reasoned as a natural man against the revelation made to Jesus, he said, "Get thee behind me, Satan; thou art an offense unto me; thou savorest not the things that be of God, but those that be of men."

Probably all persons feel it difficult (more or less) to extend love and sympathy where it would not be appreciated. But, by reflecting on the goodness of our Eternal Parents, we shall clearly see our duty—not, indeed, to do other persons' work in their stead; but to willingly become helpers, or co-workers with Divine Wisdom, in redeeming our fellow-beings from sin and misery, by *practical kindness and love*.

True love is eternal, enduring, and as unchanging as the sun in its course. Amid joy and sorrow, clouds and sunshine, prosperity and adversity, it remains unshaken, unblemished by the stains of selfishness, and unsullied by the blight of envy and jealousy. Ever mindful of the best interests of others, true godly love is anxious to relieve every affliction, even though surrounding circumstances may render it difficult and discouraging; and it will manifest itself in various ways, in order that its great object may be accomplished.

The grace of God in the heart will teach us *how* to love; and the words we speak will give unmistakable evidence of sincerity. If we would be God's "peculiar people," we must zealously show our "faith by our works," and manifest our love to our brethren and sisters by relinquishing all kinds of *selfishness*; and, in the true spirit of consecration, be willing to toil for the general good.

By suitable reflection upon this subject, we may so direct our words and actions, that they shall convey the true love and interest existing in our hearts for our loving Gospel kindred and friends, as well as for the erring, who most need a helping hand; and that thereby they may be inspired with courage to withstand temptation, and become victors over all the powers of evil.

Thus, in our social and religious communings, we shall feel *peace and satisfaction*, and shall drink, from the pure Fountain of heavenly love, the crystal waters of eternal life, which will flow to our souls, baptizing us into one spirit, that we may be of one heart and mind. If we really love, in full accordance with the "new commandment," as *Jesus loved*, that is, have our love grounded in the principles of truth, purity, and goodness, then it will endure, and even death itself cannot destroy it.

Lucy A. Hoskins, Mt. Lebanon.

JESUS OF NAZARETH, who once dwelt in a tenement of clay, and walked on the earth among men, was undoubtedly the chosen Medium to receive the Anointing Spirit—the Christ of God. And, by steadfast adherence to that anointing power bestowed upon him, he traveled into the life Divine. Since his day, thousands, by the power of the same Spirit, and in obedience to his precepts, and through the influence of his holy example, have also attained unto the Divine life, and are now with him in the kingdom of heaven. The principles which constitute the kingdom of heaven are eternal, and admit of an everlasting increase, whether commenced on the earth or in the heavenly world; and the will of God may be done on earth as really as in heaven.

And all who are called into this kingdom—this Zion of God on earth—should wisely consider their high and holy calling, and the great responsibility which rests upon them to be faithful; for they are not only called to work out their own salvation, but are also called in relation to the whole human family; and they should so live and walk that they may become Saviors to other souls, and be truly "a peculiar people, zealous of good works," and possess the inheritance promised to the meek. Every Christian virtue will shine forth in their lives, and, by obeying the behests of conscience, they will indeed be a "city set on a hill, whose light cannot be hid," raising an ensign of freedom.

May the good Spirit hasten the time when the banner of *Freedom from Sin* shall wave gloriously over Columbia's soil, is the prayer of
Hortense Hooser, Pleasant Hill, Ky.

INSPIRATION.

As we trace the Scriptures from Genesis to the Revelation, we see that, from time immemorial, there has been a constant stream of inspiration poured out upon those who were so organized as to receive it, and they were commissioned to impart it to others. The portals of heaven have been opened to mortals, and rich stores of Divine love, and rays of heavenly light, have been given to mankind, as a beacon, to guide and direct their footsteps.

The Prophets of old were chosen vessels, or inspired mediums, through whom God revealed his will. And, at a later period, Jesus and his disciples were chosen mediums; and, as they were ministered unto by spirits from a more interior sphere than were those who preceded them, so they became mediums of higher truths. Inspiration did not die, or cease to flow, when they passed from the earth-sphere, and the Church of their day was disorganized; but God continued to raise up witnesses, who testified to the truth, down through a long night of spiritual darkness.

According to Sacred Writ, there was a promise given, that Christ would appear again on the earth, and, as Jesus was visited by the *male* Christ Spirit, and anointed to be "the first-born among many brethren," so was Ann Lee visited and anointed by the *female* Christ Spirit, to be the first-born among many sisters. And why not? If Jesus was Divinely inspired, why could not Ann Lee also be thus inspired? Their teachings were the same, and the fruits brought forth by their followers are the same.

All religion has its origin in Divine inspiration, and all true doctrine is derived from the same source. And those who follow Jesus and Ann—live the same life, and bear the same cross which they bore—"will know of the doctrine" which they taught. Jesus declared his mission to be, to reveal the *Father*; Ann also testified that it was her mission to reveal the *Mother*. If the fruits brought forth by them were the same, and we are to judge a tree by the fruit that it bears, then, why should we doubt the *cause*, when the *effects* produced are one in kind.

There has been a continuation of Divine and heavenly gifts, from Mother Ann to the present time, operating both internally and externally, in the Church of Christ's second appearing, to enlighten the understanding and strengthen the feeble, and to confirm the weak in faith, and to edify the faithful; which has enabled them progressively to move forward in a united body and grow in grace and in knowledge, and gain the treasures of the Gospel of salvation for themselves and other souls.

We know the great Eternal One
Has not seal'd up the gates of heav'n,
That man no more of truth may learn
Than what one sacred Book has giv'n:
Nor has pure Wisdom's mighty fount
Exhausted all her precious store;
Nor is man deem'd of less account
Than in the brightest days of yore.

Union Village, O.

Heavenly wisdom is a talent from above which must be improved to make it abiding. In so doing it confers a happiness that satisfies the soul.

SHAKER AND SHAKERESS.

BLEST Angel of comfort, I welcome you here;
Your mission is holy; O be of good cheer:
The tidings, so truthful, you bear on your wings

A halo of gladness around the heart flings.
Move on through the land, diffuse light as you go,

Alleviate sorrow, assuage pain and woe;
Give joy to the mourning who're bow'd down with grief.

Who fain would from sin and its bonds find relief.

A blessing on all, do most freely bestow,
As 'round on your errands of mercy you go.
O bless all truth-seekers who listen to hear
A voice from the throne, saying, Come ye up here.

O bless the truth-loving, and guide them along,
To feed in green pastures with Mount Zion's throng.

I love you, blest *Shaker*, to me you are dear;
I love your companion who's standing so near
The *Shakeress* Virgin! may she at your side
In her comely raiment and meekness abide.
For since you are *dual*, you've surely become
A *New Thing of Beauty* to gladden our home.
And should I outlive you, I'll weep at your tomb,

There, cull the sweet flowers that over it bloom.

Ride on in your majesty, power, and love;
Bear with you the message received from above,

That Saviors have now on the earth-plane appeared,

And thousands of souls by their presence are cheer'd.

The saints have ascended to clouds of pure light,

And still will mount higher to view Heaven's sight.

Jane Emily Smith, Mt. Lebanon.

INHERITANCE.

THE Spirit spoke by the Prophets, and again by Jesus Christ, saying, "The meek shall inherit the earth." Now we have the perfected order of the revelation of God through the Shepherd and Shepherdess of Zion, and the text is read thus: "Blessed are the meek;" for they shall have an inheritance in the mansions of the pure.

We have also received additional blessings, which will happily and adorn the receivers of the word, who alone are doers of the work.

Blessed are those who have a continual controversy with the powers of sin and darkness; for theirs is eternal life.

Blessed are those whose eyes are fixed on the mark of the prize of their high calling; for they shall inherit the true riches.

Blessed are those who abide in the truth; for they shall be the light of the world, and the glory of heaven.

Blessed are those who watch, that no concealed evil or wrong habit mar their uprightness; for they shall be clothed with honor and beauty.

Blessed are those who seek wisdom; for their lips shall communicate excellent things.

Blessed are the prudent, in whose storehouses are garnered treasures with which to help the needy; for out of their abundance shall the multitude be fed.

Blessed are those who are slain by the sword of the testimony; for they shall live, and never die.

Blessed are those who are baptized with the power of repentance; for their iniquity shall be blotted out.

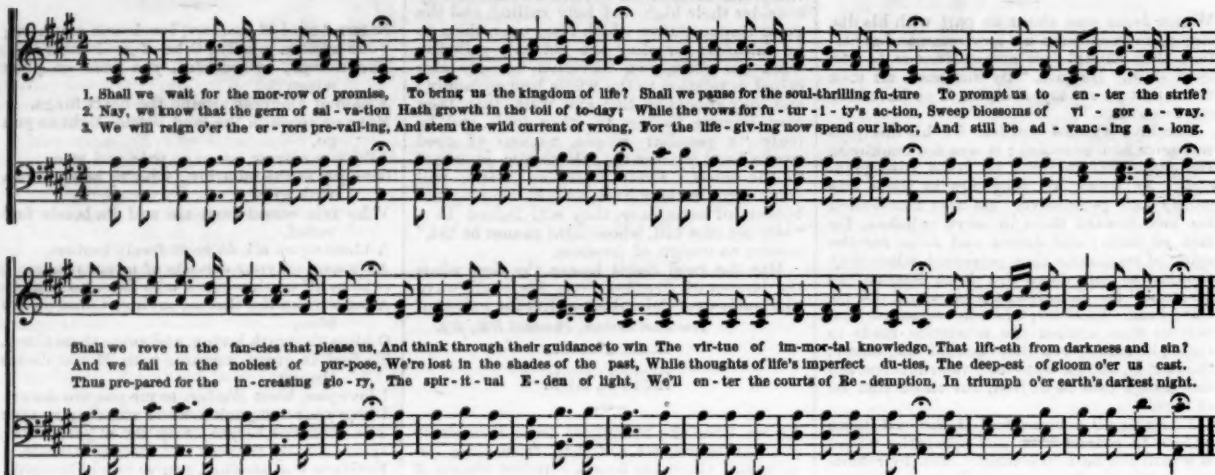
Blessed are the wise virgins who are ready, and who come when called; for with such the Lord is well pleased.

Blessed are those whose kindred and relations are the followers of the Lamb; for they shall move in the Angelic ranks, and sing the song of the redeemed.

Blessed are those who bear the rod of correction and endure; for out of the bosom of their souls proceed strength.

Rhoda Blake, Mt. Lebanon.

EDEN OF TO-DAY.



1. Shall we wait for the mor-row of promise, To bring us the kingdom of life? Shall we pause for the soul-thrilling fu-ture To prompt us to en-ter the strife?
 2. Nay, we know that the germ of sal-va-tion Hath growth in the toil of to-day; While the vows for fu-tur-ly's ac-tion, Sweep blossoms of vi-gor a-way.
 3. We will reign o'er the er-rors pre-vail-ing, And stem the wild current of wrong, For the life-giv-ing now spend our labor, And still be ad-vanc-ing a-long.

Shall we rove in the fan-cies that please us, And think through their guidance to win The vir-tue of Im-mor-tal knowledge, That lift-eth from darkness and sin?
 And we fall in the noblest of pur-pose, We're lost in the shades of the past, While thoughts of life's imperfect du-ties, The deep-est of gloom o'er us cast.
 Thus pre-pared for the in-creas-ing glo-ry, The spir-it-u-al E-den of light, We'll en-ter the courts of Re-emption, In triumph o'er earth's darkest night.

MOTHER'S DAY.

O let it be, throughout the whole fair land,
 A day whose shining shall illumine the year;
 A time of aspirations pure and grand,
 Of thoughts unselfish, and of vision clear.

The costly robe from human fiber spun,
 And gems condensed from sorrow's briny flow,
 Let them not glisten in that equal sun,
 Whose healing wings shall no distinction know.

Let Pride and Fashion (cowering) stand apart,
 While Woman, clothed in majesty and grace,
 Brings forth the jewels hidden in her heart,
 To wear them calmly with uplifted face;
 With face uplifted by the power of hope,—
 That hope which conquers in its onward way,
 And gives the present all its narrow scope,
 Nor from the past subtracts one single day,
 But turns to profit all that is and was;
 Draws from the future pure, prophetic light,
 To aid and strengthen Truth's ennobling cause,
 And fill her vanguard with angelic might.

The road of Woman is a thorny steep,
 And she has climb'd it, borne with heavy chains,
 When only dew has help'd her soul to weep,
 And midnight moanings echo'd back her pains.

The vulture's eye hath never seen her there;
 Nor hath the lion's foot her pathway trod:
 Her balmeless anguish, and her voiceless prayer,
 Have reached the Spirit of her Mother—God.

'Twas man that sought Divine Paternal lead,—
 Ask'd light and wisdom at His throne above;
 But woman, through her soul's unanswer'd need,
 Hath found her Mother, the Maternal Dove.

No more half-orphan'd shall the race be made:
 Beneath our Mother's standard, Home shall rise:
 May its foundations on this day be laid,
 Before the Angels' glad approving eyes.

O Day momentous! may thine altar's fire
 Consume the burdens of the sore oppress'd:
 May ev'ry noble soul with pure desire
 Approach thy shrine, to be inspired and bless'd.

If some should come with spikenard and with
 tears,

O may their off'rings be in love received,
 And Woman, as their Savior, quell their fears,
 And guide them upward till they are relieved.

There is no human ill beyond control;
 No dark decree of unrelenting Fate;
 For God hath made provision for the soul;
 And we will toll, and for the harvest wait.

Cecilia Deyr, Mt. Lebanon.

HOUR OF PRAYER.

LISTEN from the higher spheres,
 Angels whisper "we are near;
 We've come to raise your souls from earth,
 To taste the joys of greater worth,
 In this the hour of prayer."

Come, leave awhile all toil and care,
 With God commune who heareth prayer;
 For He who doth the ravens feed,
 All humble souls will bless indeed,
 While they bow low in prayer.

We hail your influence, angels bright,
 While looking to the Source of light,
 It gives us courage by the way,
 To constant watch, and hourly pray;
 To keep the gift of prayer.

'Tis prayer that keeps the soul from sin,
 And makes it light and pure within;
 Then let us watch and pray forever,
 Ceasing not from strong endeavor,
 In this, the hour of prayer.

What consolation prayer imparts,
 How sweet the peace that fills our hearts,
 When we can meet in that pure love,
 Which blends the angel hosts above:
 Thrice blessed hour of prayer!

O righteous Father, may we be
 Forever clothed with purity:
 Only the pure thy glory see,
 Dwell in thy light continually,
 And seek the hour of prayer.

Lucy A. Haskins, Mt. Lebanon.

PAST AND PRESENT.

In the region of Jewry, and coasts round about
 The river of Jordan, did come
 A people, to be in its water baptized,
 Confessing their sins unto John.
 But a greater than he in their midst then did
 stand;

The same has come forth unto us;
 Who baptized their souls with the spirit of
 fire,
 And gave them the true Holy Ghost.
 In that dark, cloudy day, although great were
 his works,

Were many the Lord did not know;
 While sunny our day, and quite equal its
 work,

Yet many are ignorant now.
 As then, so it is now; they the water did
 choose,

And shunn'd the baptism of fire;
 They, John and the Prophets did very well
 know,

But Jesus they did not desire.
 They then persecuted, and persecute still;
 E'en 'mong the disciples found place
 That spirit which now maketh desolate homes,

And many a heart layeth waste.
 There is no more a willingness now to admit
 The truths of a progressive day,
 Than was found when Jesus did walk upon
 earth,

And taught man the new living way.
 Man is obstinate now, as in days that are past
 To oppose and resist ev'ry law
 Subservient to bring the subversion of sin,
 From destruction his aid to withdraw.

From this age of the world, and the light
 which is given,
 How much can humanity boast?
 There is more cause to-day to hide in our
 shame,

Than glory in such depths of loss.
 God's work must go on, we have bided it long;
 And what has been found by the way?

A curse or a blessing awaits ev'ry soul:
 That's final—the great judgment day.
 In a summary manner, with every man,
 The work of decision is left;
 Heaven's offers accepted, the kingdom is his;
 Rejected, of mercy bereft.

Elder A. Perkins, Canterbury, N. H.

DEEDS OF KINDNESS.

Will deeds of kindness perish,
 And fall unheeded by the way,
 Like flowers early gather'd
 That droop before the close of day?
 Or like the young child's picture
 Impress'd upon the snow's white crust
 That warming sunbeams (kissing)
 Blend snow and picture both in dust?
 Are words of love, once utter'd [heal'd,
 Which like sweet balm some wound has
 Of little worth—to perish;

Nor yet their own soft incense yield?
 Nay, verily! Such sowing
 Of seed immortal cannot die;

But life, in rich profusion,
 Will bloom to greet and cheer the eye.

Each act of kindness given,
 Each utter'd word of tender love,
 Each injury forgiven,
 Gleams like the golden rays above.

A sigh for others' sorrow,
 A smile when frowning glances fall,
 Are pearly tear-drops gleaming.

These write a true reward for all.
 The instruments of heaven,
 Whose strains vibrate through courts above,
 Give forth their sweetest music
 When gently touch'd by deeds of love.

The song of grateful praises
 That waiting breezes bear aloft,
 Floats out o'er fields Elysian,
 And mingles with their music soft.

'Tis angels' work we're doing,
 When ministries of love we fill;
 'Tis angel strains we're swelling,
 When breathing forth "Let come who will."

Be mine the mission ever
 To pour sweet balm on hearts distress'd,
 And, o'er life's stormy ocean,
 In his name whisper "BE AT REST."

Maria Wheeler, Union Village, O.

He who hideth "his talent in a napkin," and
 buries it six days deep in worldly and selfish
 pursuits, will not find one day in seven suffi-
 cient to balance the account, and will make to
 the merciful Donor many ungracious com-
 plaints of hard fare and poor pay. A. G. H.